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A

SERMON

PREACHED at the

Consecration

OF A

CHAPPEL

In the HOUSE of

JOHN COLLINS, Esq;

Of *CHUTE* in *Wiltshire*.

Performed by the Right Reverend Father in in God *SETH*, Lord Bishop of *Sarum*, on the 25th of *September*, 1673.

By *JOSEPH KELSEY*, B.D. Rector of *Newton-Tony* in *Wiltshire*.

Νόμον παλαιὸν Ισραὴλ πληρῶν νέῳ.
Εγκαινίοις σοι τὸν ἀφθον ἱμᾶς λόγε.
Antholog. in Dedicat. Templi Resurrect. Dom.

London: Printed for *Jonathan Edwin*, at the three Roses in *Ludgate-street*, 1674.

Phat: Friennes Ejus Liber ex dono Authoris.

A SERMON

Preached at the

Consecration

of a

CHAPPEL

near Hoxton

for

FOUR-SCORE FAMILIES

By Edward Lord Bishop of London,

on Sunday the 29th of January, 1727.

London, Printed for John Wyat, at the Rose in St. Paul's Church-yard. MDCCXXVII. Price 6 d.

TO THE

RIGHT REVEREND

Father in God

SETH

Lord Bishop of *SARUM.*

My Lord,

THe occasion of this Sermon, which but rarely happen's, having perswaded me to the publishing of it; The extraordinary favours which I have constantly received from your Lordship, will, I hope, excuse the prefixing so great a Name to so inconsiderable a Paper. I humbly beg, that it may be ac-

cepted as a testimony of my Sincere acknowledgments and that the innocent Design hereof may not be denyed the Protection of so Revered a Sanctuary.

Your Lordships in all duty,

most Obedient Servant.

JOSEPH KELSEY.

A

SERMON

Preached at the CONSECRATION of a Chappel in the Houſe of *JOHN COLLINS*, Eſq;

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1 Kings 9. 3.

And the Lord ſaid unto him, I have heard thy Prayer, and thy Supplication, which thou haſt made before me. I have hallowed this Houſe that thou haſt built, to put my Name there for ever, and mine eyes and mine heart ſhall be there perpetually.

THeſe Words are the beginning of that Anſwer, which God gave to *Solomon*'s Prayer, at the Dedication of the Temple. The Devotion of which Service, (ſet down in the foregoing Chapter) equal to the Magnificence of the building, worthy (if any thing can be ſo) of that Majeſty, whoſe acceptance they ſupplicated, doth both invite and juſtifie, and is no leſs the ſecurity, than an Example to this dayes ſolemnity. For though a Promiſe of ſo much grace and favour may ſeem proportionate to nothing, but the glory of *Solomons* Temple, and the Priviledges here granted,

ed, too big for a private Chappel, yet since immensity can be no more contained in one, than in the other, and the intentions of the Founders (which God alwayes respects) may be equally full of Piety and Religion: He whose Glory filled that House, may also fill a lesser Oratory; and He, who bids us enter into our Closets, doth thereby hallow the place; and suppose a presence attentive to every Religious performance.

Solomon likewise understood very well, both as a Philosopher, and a Divine, by Reason, as by Revelation, the infinite nature of God and His Omnipresence; that the Heaven of Heavens could not contain him, much less the House which he had built. He intended not to imprison the Godhead, in a place of thirty Cubits high, or to nail the Divinity (as the Heathens did the Goddess of Victory) to the Walls of His Temple: he forgot not, that a clean Heart, and a purified Soul, were the habitations which God loved; and sincere Obedience, the Sacrifice wherein He delighted; he foresee all those weak reasonings, which have since been used to discourage that Piety in the World (which wants much rather to be inflamed) and to accuse the most Religious designes of Idolatry and Superstition. He did see them (I say) and did confute them: and so did God himself. For it came to pass, when *Solomon* had finished the House of the Lord, the Lord appeared unto him and said, *I have heard thy Prayer, and thy Supplication which thou hast made* &c. From which words we will consider,

1. The meaning of to Hallow or Sanctifie.
2. The Dedication of Places to Gods Worship.
3. The Effects of it.

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There is a twofold Holineſs in Scripture, *Original* and Eſſential in God; and that which is *derived*, in things that have relation to Him. The firſt doth neceſſarily belong to God, as He is the moſt perfect Being, in whom all Excellencies do poſſeſs infinite perfection. So that the firſt notion of Holineſs in Him is a Supereminent Greatneſs in all His Attributes of Wiſdom, Power, and Goodneſs. He is often called the *Holy One of Iſrael*, the *Excellency of Jacob*. There is none holy as the Lord; none comparable to Him in the Greatneſs of all His Excellencies. Hence the Name of God is joyned to words to expreſs their Greatneſs. רוח אלהים (*Gen.* 1.) which we tranſlate *The Spirit of God*, the Jewes expound a great and ſtrong wind moving upon the face of the waters, *Nineveh* was a great City לאלהים very great. So the Cedars of God, and the Mountains of God. So alſo amongſt the Greeks ἱερὸν μένος Ἀλκινόοιο is expounded by the Scholiaſt βαζιλικὸν καὶ πολυτέλειας μέγα, every way great and full of Majeſty. He that hath arrived to any extraordinary attainment of Power, Learning, or Piety hath merited to be called *Vir Magnus*, and all the Severity of Stoical virtues did make up that *Magnitudo animi* of which *Cato* loved ſo often to diſpute. But Holineſs in created Beings is founded in that relation they have to God, appropriated or ſeparated to His peculiar uſe and ſervice. The Sabbath is called a holy day, —ἁγὴ ἑβδόμη ἱερὸν ἦμαρ. *Judæa* a holy Land, *Jeruſalem* a holy City. —Τείης ἱερὸν πτολίεθρον. The Iſraelites a holy People, as God himſelf ſpeaks, *I have ſeparated you from other people, that you ſhould be mine, and ye ſhall be a holy People unto me.* And in

Vide R. Solomonem Melech. in locum.

in other places, peculiar and proper are the same with Holy: Nor are those great Titles, wherewith the Apostle hath dignified the Churches, to which he writes (ἅγιοι, ἡγιασμένοι, ἐκλεκτοὶ) of any other signification, than that they (as of old the *Jews*) had entertained the Profession of a Religion, distinct from others of the World, and of a far more Divine Revelation; whereby they might be excited to the Acquisition of those Excellencies, which in the Object of their Worship they did adore; and those names (of an as extended meaning, as that of Christians) shew rather what they ought to be, than assure us what they were; for amongst those Saints were found strange Immoralities, altogether contradictory to the Sacredness of their Vocation. So fallacious is it, from the most specious pretences to infer a Real Sanctity: because Hypocrisie is a very Ancient Crime; and that Accusation hath always been too just, which *Quintilian* charged upon the Philosophers of his Age, *Non enim virtute & studiis, ut haberentur Philosophi laborabant, sed vultum, & tristitiam, & dissentientem à cæteris habitum pessimis moribus prætendebant.*

Instit. Præmium.

To Hallow therefore, or to Sanctifie, is to treat any thing, or to behave our selves towards it, as the Nature of its Holiness shall require. We then hallow the Name of God, when with the deepest sense we acknowledge his Greatness, fear his Power, love his Goodness, trust his Faithfulness, devoutly admire and imitate every of his Excellencies, when all our thoughts, words, and actions, are still composed most becoming of his Majesty; nor in them any thing unworthy of so incomparable a Being (whose, both as Creatures and Christians, we are)

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is to be found. The contrary to this, is to prophane and pollute his Holy Name; not giving that Honour which is due unto it, either by Atheism, which doth not only deny Honour, but superadds Contempt; or Polytheism, dividing and making common that Religious Worship, which the notion of one God challenges as incommunicable and proper to it self.

Persons are then hallowed, when being separated from the more common imployments of the World, and dedicated to the peculiar Service of God in managing the Offices of Religion, they enjoy that honour and respect which is due to the Agents of so great a Master: And so the Priesthood hath been honoured in all Ages, in all Religions; their Persons esteemed Sacred as their Office, and received with all the ~~Differences,~~ which are wont to make a Reputation Glorious and Resplendent: and if to the great attainments of the Age wherein we live, the want of this may be reckoned a strong Exception, (the contempt of the Clergy being become the Subject of Books and Discourses) in vain shall we trouble our selves in searching out other Reasons of that Incivility, which must be ultimately resolved into the decay of Reverence to Religion, and of Loyalty to God himself. Where this is not, what Learning, Wisdom, or Piety can oblige? or what could have defended him whom —— *Nec* Apollinis *infula texit?* In the mean while, we cannot but justly wonder, that he who all along pretends to have laid the Foundations of his Commonwealth in the observation of Humane Nature, the Humours, Inclinations, and Practises of Universal Mankind, should not remember that there never was any Na-

Deference.

tion, Time, or Place, how Barbarous ſoever, which was not Highly Civil in this; and thought themſelves bound to reward the Procurators of their Religion with the beſt and greateſt of worldly things. So that the effect of his Politicks may be very much to ſpoil Chriſtianity, by complying with the corrupt humours of men; but ſhall never be able to introduce any other way of Religion, the Prieſthood whereof ſhall not have a conſiderable Rule and Intereſt in the World, when all he hath ſaid to the contrary ſhall be forgotten.

The Sanctification which the Chriſtian Doctrine teacheth, (deveſted of thoſe adventitious niceties, whereby the diſputing humour of ſome hath much ſpoiled the ancient ſimplicity of its Nature) is reſolved into the two things we have diſcourſed: (1) The Dedication of our ſelves to God (*viz.*) in Baptiſm: (2) And the management of our ſelves according to the Holineſs of that Relation: For in Baptiſm we were admitted into the Church, incorporated into that Divine Society, and made Partakers of all the Priviledges of the Goſpel. Here we were taken into the Protection of the Holy Ghoſt, as the *Jews* ſay their Baptized Proſelite was put תחת כנפי שכינה under the Wings of the Divinity: by the aſſiſtance of which H. Spirit, the Power of Original Sin (whereinſoever it doth conſiſt) is overballanced, and our own induſtry concurring, made ineffectual; as the *Jews* alſo believed the יצ' הרע vicious inclination was taken away by Circumciſion. So that ſince the infuſion of Vertuous Habits hath but ſeldom been experienced, and brings but little reaſon, for which in theſe our days we ſhould believe it, what can be demanded more, as neceſſa-

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ry to our Sanctification, than to be put into poſſeſſion of thoſe Spiritual helps, which are always aſſiſting our ſincere endeavours? or where can we fix the date of it, but in that Sacrament where ſuch a Right was beſtowed? Hither alſo muſt be referred Regeneration, Adoption and Juſtification, all which Bleſſings are the Acts of God, by that means which in his Church he hath ordained, by Baptiſm confirmed unto us: But whether or no we have forfeited them in our after-lives, will not be known till the Day of Judgment. For they are all Judicial Acts, and the words, with many more in our Religion, terms not only of the Jewiſh, but Roman Law; and do, in their nature, ſuppoſe a Corporation, but as diſtinct from the Temporal, as the things ſignified by them tranſcend the Graces of Princes, or the Indulgences of any Imperial Conſtitution. To this I will only add, that if in Aſtronomy, Philoſophy, Anatomy, and other Sciences, that *Hypotheſis* is by all eſteemed beſt and neareſt truth, which doth moſt eaſily, naturally and conſiſtently explain the appearances proper to it; then that the Church is a diſtinct Society, (though upon no other reaſons) will ſtrongly challenge our belief, becauſe upon this doth depend the Nature of many Eſſential parts in Religion, the Solution of which is in vain elſewhere to be expected.

2. The ſecond thing is the Dedication of Places for Gods Worſhip; where we will enquire (1) The Antiquity of them. (2) What this Dedication doth imply as the reaſonableneſs of it.

1. It cannot be doubted that Religion is as Old as Humane Nature, the ſenſe of mans own neceſſities forcibly producing an acknowledgment of a

more Excellent Being, upon whom he doth depend: And if Reason or Cogitation be the Formality of the Soul, Religion or Dependence must be the first Subject whereupon those Faculties must be imployed. But Religion (no dull or sluggish, but an active and vigorous thing) will make its appearance by outward signs, and visible effects; and therefore in the Infancy of the World, it soon put forth it self in all material circumstances: They offered Sacrifice, and at a certain time; for so the words מִקֵּץ יָמִים (*Gen.* 4.) signifie, a fixed period of a constant Revolution. That it was at a stated place is reasonable, because in Paradise there seems to have been one place, where more especially God manifested his Presence, from which *Adam* fled, hoping to be concealed. After the Flood *Noah* built an Altar to the Lord, and *Jacob* took a Stone, and set it for a Pillar, and called it *Bethel*, and endowed it with the tenth of his whole Estate; which the *Gentiles* imitating, worshipped their Gods in the shape of unpolished stones, and called them Βαιτύλια. Their unsetled way of living, or the imperfection of Arts, stinted the expressions of their Devotions, which in after-Ages let it self loose to that Superstitious Prodigality, in the number and Magnificence of their Temples, which we read, and cannot but admire in *Greek* and *Roman* Story. And this was only a true deduction from the Law of Nature; for there were Temples in the *Gentile* World, before either the Tabernacle of *Moses*, or that of *Solomon*; to the building of which, neither by any Command from God, or Covenant of the Jewish Law, did he stand obliged.

Bochart. Geogr. Sa. lib. 2. c. 1.

There was indeed a sort of haughty and morose Philoso-

Philoſophers, who alone outbraved mankind, and boaſted their own perfections, in affront to all the world beſides, who laying down, for the foundation of their morality, That all things, out of the power of Mans own will, were ἀδιάφορα, neither good nor evils, made themſelves independent of any external cauſe, and the Spring of all their happineſs to be in their own boſomes, upon which they grew proud, and inſolent, diſdaining to aſk the aſſiſtance of God himſelf. —*ſtulte quid fatigas Deum? fac te felicem.* It was to no purpoſe, to trouble heaven for theſe things, they could beſtow upon themſelves, when they pleaſed. And as to them it ſeemed unneceſſary to pray to God; ſo they alſo thought Temples inſignificant, and no other than Monuments of mens wilful careleſsneſs in the emendation of their own minds. For ſo *Cato* in *Lucan*, being adviſed to aſk counſel of *Jupiter Hammons* Oracle, after the death of *Pompey* anſwers in their uſual way of affectation.

Eſtne Dei ſedes, niſi Terra, & Pontus & Aër,
Et Cœlum, & Virtus? Superos quid quærimus ultra?

Jupiter *eſt quodcunque vides.*—— and *Zeno* was accuſed of Atheiſm, for his Opinion, περὶ θεῶν μὴ οἰκοδομεῖν. *Plutarchus de Stoicorum Repug.*

The Omnipreſence of the Deity, and preſumption of their own vertue, were the two Topicks upon which they ſuperſeded all external ſignifications of Religion. Which method of Reaſoning is ſo contradictory to the common ſence of mankind, that it needs no other way to be refuted; beſides that the boaſtings of their ſelf-ſufficiency, how vain they were, the ſevereſt of that Sect have been forced to acknowledge. But indeed the foundation of this,

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and most their proper Opinions, was nothing but their Doctrine of Fatality, which gave life and vigour to all their Singularities; which he who throughly believes, will never be able to give any other reason of Prayer, or any Exercise of Devotion, but that which *Zeno* gave his Servant why he beat him; a very bad one in Religion. But above all things, he will be a very Fool to put himself to any great trouble or expence for a Testimony of his Piety: he will never erect Altars, or build Temples to such a God as *Jupiter*; who being overpowred by the more Supreme Destiny, when his Dear Friend was near slain in the War, uses a pittiful Interjection, the invention of some miserable Mortal.——

Iliad. π. Ὤμοι ἐγὼν ὅτε μοι Σαρπήδονα φίλτατον ἀνδρῶν
Μοῖρ' ὑπὸ Πατροκλῆος Μενοιτιάδαο δαμῆναι.

The τὸ πᾶν, the Universe, was their Supreme Deity; and Matter, and Motion, the Principles of their Divinity. And surely, if we consider the latter Ages of Christianity, who can we accuse of that unspeakable devastation of Sacred Places, but they who boasted of their impulses? who have introduced that barbarous rusticity into the service of God so much as they? who have Espoused the Theology of the Stoicks? Was it not unsufferable presumption to invite the Deity into their own Souls, by no other argument, than the prophanation of his Temples? or when they had overthrown his Altars, to offer him their hearts full of Sacriledge for his habitation? Into the Soul that is defiled Wisdom will not enter. God is said to dwell in his Saints, and their Bodies are called the Temples of the H. Ghost. So he did of Old, and yet he loved the Gates of *Sion* more than all the dwellings in *Je-*

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ruſalem. Vertuous qualities of the mind only make us fit to pay our Viſible Devotions, not excuſe us from them. *Hæc cedo, ut admoveam Templis* —— was the true uſe which the Satyriſt makes of the ſevereſt honeſty: I will waſh my hands in Innocency, and ſo will I approach thy holy Altar. Some Primitive Writers indeed, in their Apologies for Chriſtianity, ſeem to ſpeak the ſenſe of this Objection. When *Cæcilius* in *Minutius* asks, *Cur nullas aras habent (Chriſtiani?) cur nulla ſimulacrâ?* Octavius anſwers, *Quod enim ſimulacrum Deo fingam, cum ſit Dei homo ipſe ſimulacrum? Templum quod ei extruam, cum totus hic mundus ejus operâ fabricatus eum capere non poſſit? nonnè meliùs in noſtrâ dedicandus eſt mente? in noſtro imo conſecrandus eſt pectore?* Some other ſuch paſſages do occur in *Origen*, *Arnobius*, *Lactantius*; but either they are ſpoken by way of Rhetorical compariſon, (becauſe from undoubted Authority it doth appear, that before that time the Chriſtians had not only Publick Places of Worſhip, but that they had been ſeveral times demoliſhed by the Edicts of the Emperours) or elſe they muſt be underſtood, that the Chriſtians had no ſuch Temples as the Heathens, wherein the Images of their Adored Deities were placed, the termination of their Worſhip, and plain Idolatry.

In the beginning of Chriſtianity, it is not reaſonable to expect any great and ſumptuous Buildings, when the Preachers of it were of ſo poor and low condition; and their Fortunes as unſtable, as the Waters upon which they had their Habitation. What Oratories could they furniſh, who ſold their Ships, and all they had, to follow Chriſt? They then aſſembled in private houſes, where they had the higheſt

higheſt Rooms allowed them, by the Piety of the Converted Owners, ſet apart for the ſole purpoſes of Religion: For which Charity, *Aquila* and *Priſcilla*, *Nymphas* and *Philemon*, ſhall be Recorded to all Generations. In the heat of Perſecutions, they met in Dens and Caves of the Earth, and ſung Praiſes to the Great Creator in Subterraneous places, where the light of the Sun never came: in memory of which our Altars yet burn, and teſtifie our thankfulneſs to God for the Liberty we enjoy. Sometimes they had their *Synaxes* in Woods and Groves, which then truly merited the ſtile of Sacred and Religious: Sometimes in Cæmeteries, and over the Tombs of them which died in the Lord; where they inflamed one anothers Zeal with the recordation of their Faith, and received new Life and Courage from the Aſhes of Martyrs, and hopes of a Reſurrection.

So low were the Foundations of Chriſtian Churches laid, in the humility of a condition deſigned to ſuſtain the height of that glory, to which not long after, they did ariſe. For it would be too much to tell you, how theſe contemptible beginnings encreaſed to that proportion, as like the little Stone cut out of the Mountain, to over-top the Splendid Heatheniſme of the Nations. How they ſtruck dumb the famed Oracles of *Jupiter* and *Apollo*; making them forget their Poetry firſt, and then condemned to eternal ſilence all their ambiguous reſponſes. How they overthrew the Idolatrous Altars, leveled their Temples with the ground, broke in pieces the Amphitheaters, and conſecrated the Pantheons to the worſhip of the only true Eternal God. How the Prieſts of the Gentiles mourned

ed, and with unfeigned sorrow, early begun to celebrate the Funerals of a Religion, which had already received its mortal wound, when, the very day after the crucifixion of our Saviour, along the Arcadian Shore it groaned, and sighed its last, *Great Pan is dead.* The Treasuries of the Church were no longer now supplyed with the mites of the poor; but filled with the Estates of the Rich and Honourable. One dedicated his Bathes, another his House to the erection of Titles, and frequently the dying person commended his Soul to God, by bequeathing his Estate to the encouragement of Religion. So the House of *Pudens*, a Noble Senator mentioned (2 *Tim.* 4.) and of *Theophilus* of *Antioch*, St. *Lukes* most excellent Patron, were converted into Christian Temples. Within an hundred years after the death of our Saviour; we read in the Dialogue ascribed to *Lucian*, called *Philopatris*, καὶ δὴ διήλθομεν (sayes *Critius*) σιδηρᾶς τε πύλας, καὶ χαλκᾶς ἐδρὰς, ἀναβάθρας τε πλείστας περικυκλωζάμενοι, εἰς χρυσόροφον εἶκον ἀνήλθομεν, εἶτ' Ὁμηρῷ ἢ Μενελάῳ φησὶ, Representing the Assemblies of the Christians, we passed through iron Gates, and brazen Thresholds, when after many winding Ascents we came to an House, whose Roof was overlaid with Gold. Nor is the Authority of this Book made less, by any thing that either *Blondel*, in opposition to the Antiquity of Churches, or the Socinians, in favour of their Antitrinitarian Opinion, have disputed; seeing it is certain (whoever was the Author) it was written (if not about the time of *Nero*, as some think, yet) in the Reign of *Trajan*, whose conquests over the Parthians he plainly doth congratulate. He that considers the several Classes of Persons, to every of which was an appointed

Vide Vossium de Idololatria, lib. 7. cap 3.

Marcilius ad locum.

Station in the Church, and the distinct degrees, through which they passed in the primitive discipline, before they were accounted perfect, must conclude, that not a confused assembling, but a designed, methodized place was onely capeable of so regular, and orderly proceedings.

The poverty of their affairs did not discourage the Christians, nor the rage of their enemies affright them; but they met together in hallowed places, where they prayed for the lives of their Persecutors and did no other hurt, than what *Pliny* relates in his known Epistle. But if at any time, either policy of State or the goodness of the Emperour, gave them release from their afflictions, and exercise of their religion, then could they not rest satisfied to serve God, amidst ruins and desolations; but with sumptuous charges, they reedified the fallen Churches, which, for ought they knew, the next breath of an angry Tyrant might again throw to the ground. When the Empire turned Christian, then was there an Emblem of the general resurrection: Religion seem to be clad in the joyes of immortality: their Temples ascended above all clouds and tempests, not afraid of a second death. Then was there, in every Town and City, lasting monuments raised to that God who had at length tamed the madness of the people, had spoken the word and delivered them from further fears of Stormes, and Shipwracks. Then might you have Seen the Splendor of *Paulinus* his Cathedral at Tyre — ἅμα ἀλλολείων τῆς πίστεως ἐπὶ τὰς πρώτας εἰσόδους ὑπερέφων τὰς ὄψεις at the first sight to attract the eyes and hearts of the enemies of the Faith: as the Panegyrist at that Dedication doth expres it. From thence that

Νεὼς αὖθις ἐκ βάθρων εἰς ὕψος ἀπεμεμηχανημένος, Euseb. lib. 10. c. 2.

Cap. 4.

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(μεγίστη θεῦ χορεία) great and heavenly quire made haſt to perform the like ſolemnity at *Jeruſalem*. *Jeruſalem*! the City of the great God, he was once well known in thy palaces and in the gates of *Sion*: The glory of all nations the joy of the whole earth, where the Lord ſaid he would dwell for ever! in thee was he worſhipped with the beauty of holyneſs; till by the rebellion of thy people, the wicked obſtinacy of thy Prieſts and Rulers, when they ~~truly~~ murdred the Lord of life and glory, the vail of thy Temple rent in ſunder, the gates flew open on their own accord, and a dreadful voice was heard let us go hence. Then did the Scepter and the Glory depart from *Iſrael*, then was thy holy place prophaned with all impurities and buried in the duſt. Behold now thy King cometh, whom thou wouldſt not to reign over thee, in greatneſs, Power, and Triumph; over the deſpiſed lodging of his birth, ſhall be built a glorious Temple to his Name. Every place, which formerly entertained his Sacred Perſon, ſhall be turned into an Oratory, every ſpot of earth whereon he ſtood ſhall for ever be accounted holy ground. Here will we raiſe Altars, to the memory of every action which he did, and conſecrate to eternity the particulars of his Sufferings; hither ſhall reſort, from the utmoſt ends of the earth, the wearie Pilgrim, and proſtrate pay the Vows, which he made in trouble, at his ſhrines, here the mournful penitent ſhall power fourth floods of teares where He wept, ſhall love the place where He was ſcourged and by thoſe ſtripes ſhall be healed. Here ſhall the diſconſolate ſpend his life in ſacred retirement, and all devout employments; here laſtly ſhall men dedicate their

De vitâ Conſtan. Cap. 43.

cruelly

time to Diviner Studies, write Commentaries upon his Life, and defences of his Religion. To this new *Jeruſalem* it was they made haſte from *Tyre* to the Encænia of a Magnificent Temple, where was a concourſe of holy Confeſſors and Biſhops from all parts of the Chriſtian World, attended by an innumerable company of every particular Nation. Some ſanctified the Solemnity with devout prayers, and pious exhortations; ſome made Orations upon the virtues of the Emperour, extolling the ſincerity of his love to Religion, and the honour he paid to Martyrs. Others compoſed devout meditations, from paſſages of holy Scripture, to the occaſion. They who were not of ſuch attainments made their Devotions (θυσίαις ἀναίμοις καὶ μυστικαῖς ἱερουργίαις) with unbloody Sacrifices, and myſtical Services, praying for the peace of the Church and Happineſs of the Emperour. The frequency of after-Dedications are not here to be mentioned, nor need we add any thing in defence of them; it being ſo much a part of natural Religion, and Gods ready acceptance of this in the Text ſo ſolemnly performed, is an infallible Argument, that many Ceremonies in divine Worſhip are approved by him, for which no particular command can be produced. It is childiſh impertinency, when God hath given us ſenſe and reaſon, beſides general rules in Scripture, for our direction, to expect a divine Revelation to lead us by the Hand, and mark out every ſtep we are to go. I have hallowed this Houſe, that thou haſt built, that is, what you offer, I do accept and will bleſs it, for thoſe ends you have deſigned it. But ſome people are ſo afraid of the Law of *Moſes*, as if they had been preſent

Ibid. cap. 45.

at

at the Thunder and Lightning, the Shakeings of Mount *Sinai*. So terrified are they, at the very name of the Ceremonial Law, that they are not capable of understanding what it is; nor will learn to distinguish betwixt, what is so indeed, and what are truely the results of nature and common reason. Τὰ ἐγκαίνια τιμᾶς παλαιὰς ἴσμεν, καὶ καλῶς ἔχων. Of so undoubted Antiquity it is in Christianity, that *Blondel* himself, (who writ an Apology for his own opinion, rather than St. *Hierom*'s) acknowledges Dedications to have been performed with the Solemnity of Prayer; onely he urges against the Superstitious Ceremonies of the Romanists; and will be sure not to allow the Bishop the chief disposing of the Office, which yet is ever reckoned in the number of his Prerogatives. *Nazian. Orat. εἰς τὴν κυριακήν.*

They, who first affixing a typical signification to every particular under the Law, dispute that none ought to be retained, as receiving their full impletion under the Gospel, seem not carefully to have attended the consequence of the Argument; whilest they endeavour to give it an unbounded force, they make it altogether lose its strength, encreasing the shadow to such a vastness, as to take away the light of the very Sun, and bring Universal Darkness upon all Divine Revelation. If all shall be received for the sence of Scripture, which the Allegorizing wits of men, warmed with thinking, have obtruded; who sees not, upon what a Rack the litteral sence will be put, tortured into such confessions as will call in question its Truth, and destroy its Being. All Ages, as our own, have found, that the immoderate indulging Spiritual meanings, have rendered the Scripture but a dead Letter. It seems a pleasant thing,

thing to make apt similitudes: Allegories have been the entertainment of great wit, and high Devotion: too oft also the refuge of Heresie, when deserted of plainer Scripture, We give due reverence to the pious industry of those, who by this method of Interpretation, have performed any thing which may with pleasure perswade to Vertue, or illustrate the Analogy of Faith. Yet will not the quickness of Fancy be alwayes found, to serve the ends of reasoning. It may delight, but not convince; it may incline, but not satisfie the inquisitive understanding. Such do appear to have been the extravagancies of this kind, that having treated Sacred Scripture with the like levity, as the Jewes by their Gematria, they have been little less ridiculous, nor can they be entertained without prejudice to the common Faith, and great inconvenience in believing: the Egyptians and Greeks had their Mythology, Theology moralized: the Jews not without probability, pretend an ancient Cabala they say from the time of *Moses*, to which St. *Paul* seemes to refer, well understanding the learnnig of his own Nation. The Scripture alone must put bounds to our Faith in this particular, nor are we obliged to acknowledg any other Types, than what we find there declared. As to our present instance, the Temple, or Tabernacle is not said by the Apostle (Heb. 9.9.) to be a figure, but those Ordinances of worship therein observed, Gifts and Sacrifices imposed on them till the time of Reformation.

St. *John* saw no Temple in the new *Jerusalem*; that is, as the Jewes, in the dayes of the Messias expect a Temple, but different from any they had before, as is that described in the vision of *Ezekiel*.

1. What

2. What Dedication doth imply, as the reasonableness of it.

1. That hereby the place becomes publick for Gods Service. For the Church of Christ being Catholick, and intended to include whole mankind, it is no less honourable than necessary for the maintenance of Religion, that the celebration be as publick as the design of it; both the better to invite the unconverted to the same Profession, as also to preserve it self entire from Heresie and Schism, which private Conventicles have always bred and fomented. One reason of those Heresies which much defaced the beautie of the primitive Faith, was that they being denyed the publick exercise of Religion, were constrained to divide into many little bodies, whereby he who had a mind had the opportunity by his wit and ambition to tyrannize over the Faith of others, and to compose a Church of Disciples peculiar to himself. And it was great wisdom in the Dispensation of the Jews, the institution of three general Festivalls every year, at which the whole Nation was bound to appear, whereby they secured the unity and integrity of the Worship, whilst they had no long intervals to forget the constant setled method of Religion, or to invent and propagate new. They had also but one Temple in the whole Land, which as it signified the profession of one God, in opposition to the plurality of the Heathens; so was it also an effectual Bar to all Schism and Innovation. The Religion of Christ indeed is of another Nature, of much larger extent than from *Dan* to *Beersheba*, intending the advantage of more than a little spot of ground, not two hundred miles in length;

length; for all Nations shall worship him, and his Dominion shall be from one end of the Earth to the other: And therefore our Saviour told the Woman of *Samaria*, that neither in that Mountain, nor yet at *Jerusalem*, should they worship the Father: but wheresoever a Temple was built, there, in the purity of his service, might they find his presence. Happy was that time, when in what part of the world soever a good Christian might chance to be, he might have found the doors of Churches wide open to his Devotion, and God worshipped in that form and order, to which without either scruple of his own Conscience, or offence to others, he heartily could conform: when so inconsiderable were the differences of Worship, that so prudent and pious a Bishop as S. *Ambrose* thought it his duty, whether at *Rome* or *Milan*, or any other place, to observe its Customs, and joyn in Sacred Offices: when he might have travelled from *East* to *West*, and as soon have discovered another Sun, as another distinct allowed Religion. Even in S. *Austin*'s time, if a man askt the way to a Catholick Church, no *Donatist* (that had not the ill humour of a *Jew*) durst have presumed to direct him to his own. But now into how many thousand pieces doth that Catholick Doctrine stand divided; whilst it is forced to put on as many shapes, as frail men are subject to imaginations? How many Altars smoak to it, with no other than the Sacrifice of Fools! Strange Fire, and Incense, wherewith God is not delighted, because himself did never kindle it: As if the Holy Jesus had been designed ever to remain in Infancy; no where to be found or worshipped, but in Stables, unseemly, unhal-

unhallowed places; and his Religion never to take part of that Happineſs which Inſpired Prophets have foretold. In Religion, as in the Heavens, were our underſtandings placed in clear and pure light, undiſturbed with paſſion, prejudice or intereſt, and Earthly affections, we ſhould ſoon diſcover the eaſineſs and native ſimplicity of its motions, no contrariety, no irregularity there; and that only man made *Epicycles*, little fancies of his own, and falſly ſaid God lodged in them.

2. Dedication doth imply, that we part with our own right in the thing, and make God the ſole Owner. So *Solomon* prayed, Ariſe, O Lord God, into thy reſting place, thou, and the Ark of thy ſtrength: And therefore at the Conſecration, both of the Tabernacle and Temple, God by moſt manifeſt and extraordinary ſigns declared his taking poſſeſſion of them: for the Glory of the Lord filled the Tabernacle, and the Cloud filled the Houſe of the Lord. God is the Lord of all the Earth, and all that we have, and by the particular aſſignment of ſome part, we confeſs his Title to the whole. So the great King of *Perſia* (to whom, ſitting Enthroned in *Suſa* or *Ecbatane*, the Author of the Book *De Mundo* hath compared God) uſed to demand γῆν καὶ ὕδωρ of thoſe Nations whom he intended to bring under his Subjection; and that little he accepted as an acknowledgment of his Dominion, as the denial was a bidding Defiance to his Power. There are two conſequences of this.

1. Firſt, That ſeeing its Gods own, we take great care of our behaviour towards it: Reverence my Sanctuary; Holineſs becometh thy Houſe for e-

ver: In our entrance put off thy Shooes (in Western phraſe our Hats) for the place whereon thou ſtandeſt is holy ground. Keep thy feet when thou goeſt into the Houſe of God. The Adoration by bowing, is a moſt reaſonable acknowledgment of that Majeſty we do approach: The Greek Liturgies call it μετὰ αἰδοῦς πολλῆς, to put us in mind, that we ought to have the humility, as we have the indigencies of a Penitent Sinner. What compoſedneſs of mind, and ſetled devotion, purity of heart, and innocency of hands, ought to be preſerved in that place, where God ſays his Eyes and his Heart ſhall be perpetually? he will more eaſily pardon the miſcarriages of life committed amidſt our ſecular imployments, than thoſe Errours which profane that place, where Religion ought to be our buſineſs.

2. That we never think of alienating it from that holy uſe to which we have deſigned it. So jealous is God in this particular, that he would not ſuffer the Cenſors of the Rebels to be imployed to common uſes, but for the ſervice of the Temple. He asks the Queſtion by way of Admiration, Will a man rob God? Sacriledge is a Crime which the Heathens generally ſo abhorred, that in their Hiſtories more ſevere judgments are recorded to have befallen the Committers of it, than of any other ſin againſt the Law of Nature. The *Romans*, in the height of their Conqueſts, always preſerved due reſpect to ſacred places; and when they thought it convenient utterly to deſtroy a City, they always by certain Ceremonies invited the Gods, under whoſe tuition it was, to a fair removal, and civilly promiſed them more fortunate habita-

habitations. Ἱεροσυλος, a term of the greatest infamy and reproach imaginable. Only Christians (in the Apostles words) because they abhor Idols, think God will easily dispence with Sacriledge: Because they have a better name, think they may securely be guilty of more horrid actions. Whereas God was always tender of his Soveraignty; and, though by methods to us undiscernable, seldom leaves the boldness of this sin unpunished; but first or last, uses his own ways and times for the regaining of his right, as our own eyes have seen. For as by the overflowing of *Nilus*, all particular possessions become undistinguished, and would for ever remain confused in Mire and Dirt, did not *Geometry*, after the rage of the River is asswaged, recover the ancient bounds, and gratefully secure that property to which it ows its first Original: So when an armed Impiety, in this our Land, as a Mighty Flood, brake down the Banks betwixt things Sacred and Common, swallowed up Churches with their Revenues, and laid desolate the Sanctuaries of Piety and Religion, the Inheritance of the Lord was well nigh lost in so great an Inundation, had not that God (ὁς ἀει γεωμετρεῖ) the Great Geometer of the Universe, come down with his Line and Measuring Rod in his hand, (as once he did to *Ezekiel's* Temple) and measuring the height, length, and breadth of our Church, retrived every part which it did possess, and miraculously restored it to all its old proportions.

3. Lastly, We will consider the effects of this Consecration.

1. First, as to God: I have hallowed this House to put my Name there for ever, and mine eyes and

my heart shall be there perpetually: In all places where I record my Name, there will I come and bless thee. By which, and many other expressions, he assures us of his more peculiar presence in places sanctified to his Worship. I will not now discourse the presence of Angels in Christian Assemblies; it seeming to Learned men to have Foundation in Scripture, may piously be believed, and to be that Retinue which makes up the Court of the Heavenly King. The *Gentiles*, by the Power of Magical Arts, supposed their Gods imprisoned in their Temples, to inhabit the Images fixed there, and to be refreshed with the smoak and fumes of Sacrifices. God may be found in Woods or Desarts, in a Dungeon or a Prison, in the wild Fields or open Air, but in his own House is his promised residence. Here will I dwell, for I have desired it: Hearken thou to the Supplications of thy People *Israel*, when they pray towards this place. If a man trespass against his Neighbour, and come before thine Altar in this house; if thy People *Israel* be smitten down before the Enemy, —— and make supplication before thee in this house, when Heaven is shut up that there be no Rain —— if they pray towards this place, then hear thou in Heaven; and when thou heareſt, forgive.

2. The effect upon our selves will be greatly to encrease Devotion, and promote our Piety in our Addresses made in so holy a place. There are few, I suppose, of so setled a Stoical humour, as to be influenced by no external circumstances in Religion. The decorousness of the Building, the gravity of the Auditory, the solemnity of the Service, and the

the ſeparated Relation of the Place, cannot but move a man, whoſe compoſition is ſuch as on purpoſe to receive impreſſions either of pleaſure or diſlike from material Objects. There is indeed a Religion in the World, ſwallowed up in the Apparel which only ſhould adorn it, where the external Grandeur of Piety tends to Atheiſm; and there is a Religion dark and ſlovenly, as the minds which have made it; containing nothing to invite, but to cauſe to nauſeate and loath the Offering of the Lord. The former winds up to too high a pitch, the latter lets down to too great a laxity; both which do equally ſpoil that τονικὴν δύναμιν of the Soul, (as *Philo* calls it) wherein conſiſts the health of its Conſtitution; only the Church of *England*, like Virtue it ſelf, preſerves its Eſſence, by being placed betwixt two oppoſite Vices, its deadly Enemies: Here is comelineſs without affected gaudineſs, beauty without meretricious painting, gravity without a pieviſh moroſity: a Religion, which being moſt fitted to the nature of man, cannot but be moſt acceptable unto God. How dreadful is this place! it is no other but the Houſe of God, and this is the Gate of Heaven. Here are the πύλαι Μεγάλε Βασιλέως, the Port and Reſidence of that King, whoſe bleſſings (not like *Iſaacs*) never are exhauſted. Here thou need'ſt not wait for thoſe milder times, when only that Serene *Jupiter* of the Flattering Poet would give a favourable Audience: But when ever thy heart is oppreſſed with grief, or thy condition with neceſſities; when ever thy joys or thy ſorrows, thy Petitions or thy praiſes are become too big for a mortal breaſt, here thou mayſt come and empty thy ſelf, Heaven will receive them. In thoſe Acts

of Religion, where we moſt retire our ſelves out of the World, and command our thoughts from purſuance of earthly pleaſures, wherein the devout mind betakes it ſelf to a nearer converſe with God, when the doors of thy Chamber are ſhut, and an awful and reverential Darkneſs fills thy little Cloſet; when a ſtill ſilence all over gives thee leave to open thy breaſt, and powre out thy heart to thy Father which is in Heaven; when with the fervency of thy Devotion the fire kindles, and thy heart burns within thee; although thou canſt not boaſt with *Loyola*, of being lift up ſome diſtance from the ground, nor tell of dark Viſions of darker Interpretation; yet tell me, if thou canſt, thou happy Soul, what unſpeakable pleaſure thou perceiveſt. Doſt thou not ſee Heaven opened? or rather, do not thoſe unſpotted joys croud in upon thee, ready to overwhelm thee? Although thy Will be Infinite, as is truly ſaid, doth it not here find ſatisfaction? Is not this the Joy which the Apoſtle ſpeaks is full of Glory? Does not the Preſence of God ſeem to forſake its Throne in the Immenſe Heaven, and fill thy little Room, as once it did the Temple? Thou now thinkeſt thy ſelf in Heaven: Thou art much above this World, and in this temper canſt eaſily deſpiſe all its moſt flattering Temptations. The Temple is truly ἐπίγειος οὐρανός, Heaven upon Earth; as *Joſephus* ſays of *Moſes* his Tabernacle, that it was made πρὸς μίμησιν τῆς σὺν ὅλων φύσεως in imitation of the Univerſe; the Holy of Holies was the Heaven of Glory, the Seven Lamps the number of the Planets, placed inclining, to repreſent the obliquity of the *Zodiac*. In this μεταφερόμενος νεως, as he calls it, God was; and hither they had reſort in all their

Joſephus *Antiq. lib. 3. c. 5. & 7.*

their difficulties: and such an one did *Constantine* carry throughout his Wars, that he might never want that Presence, upon whose Blessing all his Successes did depend.

In the Vision which S. *John* saw (*Revel.* 4.) there seems to be in the second sense, a short resemblance of the Christian Church: There was a Throne set in Heaven, the Metropolitan Seat of S. *James* at *Jerusalem*, round about the Throne four and twenty Elders, who having Crowns on their Heads, must be the Bishops of his Province; out of the Throne proceeded Lightnings and Thundrings, and Voices representing the Discipline and Doctrine of the Church; the seven Spirits are the Deacons, the number of the first Election: Before the Throne was a Sea of Glass, like unto Chrystal, representing the Baptism of the Church. And lastly, their set form of Divine Service; they rest not day nor night, crying, *Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.* But more particularly we will consider those three parts, of which especially Christian Temples were composed, *viz.* κάθηξ, ναὸς, ἅγιον βῆμα.

οὕτως ὠφέλιμα γίνεται τὰ μυστήρια, ὅτως εἰς φαντασίαν ἐρχόμεθα, ὅτι δεῖ παιδείᾳ καὶ ἐπανορθώσει τὸν βίον καλεσάθη πάντα ταῦτα ὑπὸ τῶν παλαιῶν. *Arrian in Epict. lib. 3. c. 21.*

In the little spot of ground, through which ye go into the Temple, stand and think that more are buried there, than a whole City will contain. Behold the rising Graves, which swell no more with the Great and Proud, than with the Poor and most despised man: No sweeter Flowers spring from the perfumed Bodies of Princes, than the putrified Sores of *Lazarus*. How tame and quiet lye those ambitious Monarchs, and great Oppressors, whose Voice once, like Thunder, made the Nations tremble. See the Rich *Cælius* his Tomb, how are all his large

large Poſſeſſions ſhrunk only to three Ells of ground. Silent now reſt the diſputing Divine, and the wrangling School-man: Thy near Relations, and deareſt Friends, whoſe Converſe thou lovedſt as thy Soul, if thou ſpeakeſt will not anſwer, nor tell thee what is the other life. Here the weary are at reſt; no ſighs, no groans, no mirth, no laughter: the Rich taſtes no more the pleaſure of his Luxury, and Abundance; nor do the Miſerable feel the pain of Poverty, and Oppreſſion. Here is no Ambition, no Revenge, *Cæſar* and *Pompey*'s Urns may ſtand as cloſe together, as of *Pamphilus* and *Euſebius*. Hither we all make haſte, and over our Graves, e're long, ſome-body will diſcourſe as now we do.

Theſe thoughts are common to all mortal men, and were the ſureſt relief the Philoſophical Heathens had, whereby they mollified the ſharpeſt miſeries of humane life: But the good Chriſtian hath a more certain Conſolation, being aſſured of a far more glorious Immortality, than they by their moſt ſerious Diſquiſitions could attain: For this is not common but ſacred ground, a repoſitory of Bodies till the laſt day, a Dormitory till the Reſurrection, proper to thoſe who die in the Faith of Chriſt, and Communion with his Church. And certainly unwiſe are they, who deſpiſing the Authority of the Church, pertinaciouſly refuſe to give ſatisfaction to that Cenſure which they have deſerved; and yet think to take as quick a Riſe to Heaven from a Garden, or common Field, as if they lay preſſed with no ſuch heavy burden. Is it a pleaſant Doom to be caſt out of the Church, and not to have the Burial of a Chriſtian, whilſt Saints and Martyrs lye under the Altar? The Heathens

thens permitted no Burial to them who had not been initiated into their Mysteries: The *Jews* Circumcise the Body of him who died without it; and some Christians (not condemned for this) Baptized others for the Dead: And in all Religions, none were believed happy in the World to come, who died out of the Communion of their sacred things. It is good to be wise before the Day of Judgment; for Excommunication being included in the Nature of all Societies, without which they cannot subsist; God, who hath Constituted the Society of his Church, will not leave its Censures against the Rebellious without effect.

Μόνοις ἡμῖν ἥλιος, καὶ φέγγος ἱλαρόν ἐστιν, ὅσοι μεμιήμεθ' εὐσεβῆτε διήγομεν τρόπον. Chorus *Aristoph apud inferos. Ran. Act.* 1.

1. The Porch (or πάρθηξ) was the first part of the Temple reserved for those various sorts of Penitents, which the degrees of Crimes, and wary admission to the Communion of the Church, had introduced. They were here kept *sub ferulâ*, not to advance, but through all the severities of Ecclesiastical Discipline: Here stood the (προσκλαίοντες) Lamenters, who underwent the hardest burden of Penance. These clad in the vilest habit, Sackcloth and Ashes, their faces filled with horrour and amazement, did implore the prayers of the Faithful entring into the Church. *Prostrati in medium, antè viduas, antè Presbyteros, omnium lachrymas suadentes, omnium vestigia lambentes, omnium genua detinentes.* Here you might have seen miserable Spectacles of those sins, and that contempt of the Church, which our days have made but the Objects of Mirth and Laughter: You might have seen the Politick but unfortunate *Ecebolius*, rolling himself in the dirt, kissing the feet of the Saints, begging them to trample him under their feet, if so to

die, might satisfie for his Apostacies. More than this, you might have seen the Great *Theodosius*, Emperour of the World, with the Retinue of a Prince, but the Humility and Importunity of a distressed Man, begging of that Resolute Prelate of *Milan* admission into the Church; which he never, without satisfaction, could obtain. The consideration of these, and the other degrees of Penitents, (too long here to mention) may make us reflect, how hard a thing it was, in those better times, to obtain pardon of a wilful sin by the necessary Absolution of the Church; and by those severities, she preserved Honour to Religion, respect to her self, and even by violence, saved the Souls of many such, whose Salvation we have now cause to fear, unless the way to Heaven be much broader than it was. In this part, after-Ages placed the Holy Laver of Regeneration, wherein we were made the Sons of God, and Heirs of Eternal Life, being by the Answer of a good Conscience enlightned, and born again: Which Efficacy not only the *Jews* allowed to their Baptism, but the Heathens also to their Initiations, that they only after death should be happy who were so Initiated, and miserable who died without it.

2. From hence, through the great and Silver Gates, they entred into the (ναὸς) Body of the Church, in the very middle of which stood the ἄμβων, or Pulpit, whence the Congregation received instructions of Salvation from the Mouth of the Preacher. This, the Object of equal both love and hatred, is not more despised by some, than by others held in admiration; to these a Stumbling Block, to them 'tis Foolishness; both dangerously perverting

perverting its Original Institution. Of so great and serious consequence is the well-management of it for the Churches Peace and safety of Religion, that whatsoever Crafty *Ulysses* shall gain this *Palladium* into his possession, 'twill not be long before he Storm the City, and with Fire and Flames destroy the most flourishing Kingdom.

From this Throne the Tetrarchs of time (as a Great Wit calls the Clergy) command Obedience, about one quarter of the year, from the attentions of their oft too heedless Auditories. This is the Watch-Towre, whence, as from an Egyptian *Pharos*, the Seers of God dispence unto the World the Everlasting Gospel, a Lanthorn to their feet, and a Light unto their paths. Hence they cry aloud to tell *Judah* his transgressions, and *Israel* his sins; and give warning of those Shelves and Sands which have drowned multitudes of Souls. From this place it was, S. *Peter* at one Sermon converted three thousand to the Christian Faith; and ever since, Pious Bishops and Doctors of the Church, have daily added all well disposed minds. Here stood *Origen*, in whom all the Science both of the Ethnick and Christian Philosophy was united: The stream of his Eloquence, as profound as was his Learning, clear as his Speculations; no Mud or Froth, but what was raised by his too near approach to those Rocks, against which unwary Wit too often suffers Shipwrack. Hence *Nazianzen* declaimed his Christian Philippicks; and hence *Athanasius*, by the Might of his Courage, and Zeal of his Elocution, stopt the Sun, as it were, that it did not set upon the World, delivered Orthodox Faith from a most strong Captivity, and fear of sudden de ath. Here lastly stood

the Great Bishop of *Constantinople*, the very Top of Ecclesiastical Eloquence, who by his Pious Behaviour, and Power of his Oratory, drew the minds, and bended the hearts of his Princely Auditory: No Vice so high, which his Rhetorick would not reach; none so strong, which his Preaching did not make relent: And how foolish soever to prejudice and prophaneness Preaching may appear, yet managed by study and wisdom, it oft-times breaks the hardest heart, makes the most feared Conscience feel; it will startle the most secure sinner, and sometime or other will be remembred by those who most deride it; a dark night, a sick bed, or an uneasie sleep, will reconcile the man to this Heavenly Doctrine, and make him abhor the thoughts of jollity and indiscretion.

3. Lastly, Through the Gates called *Beautiful*, they ascended to the (ἅγιον βῆμα) the Holy Altar, from which I have too long detained you. To this Holy Table therefore let us go, and participate the Food of Souls: There let us offer up not only this Oratory, but our Souls and Bodies to his most Faithful Service; promising him never more, by any wilful sin, to prophane his Temples, nor drive away his Holy Presence.

FINIS.